

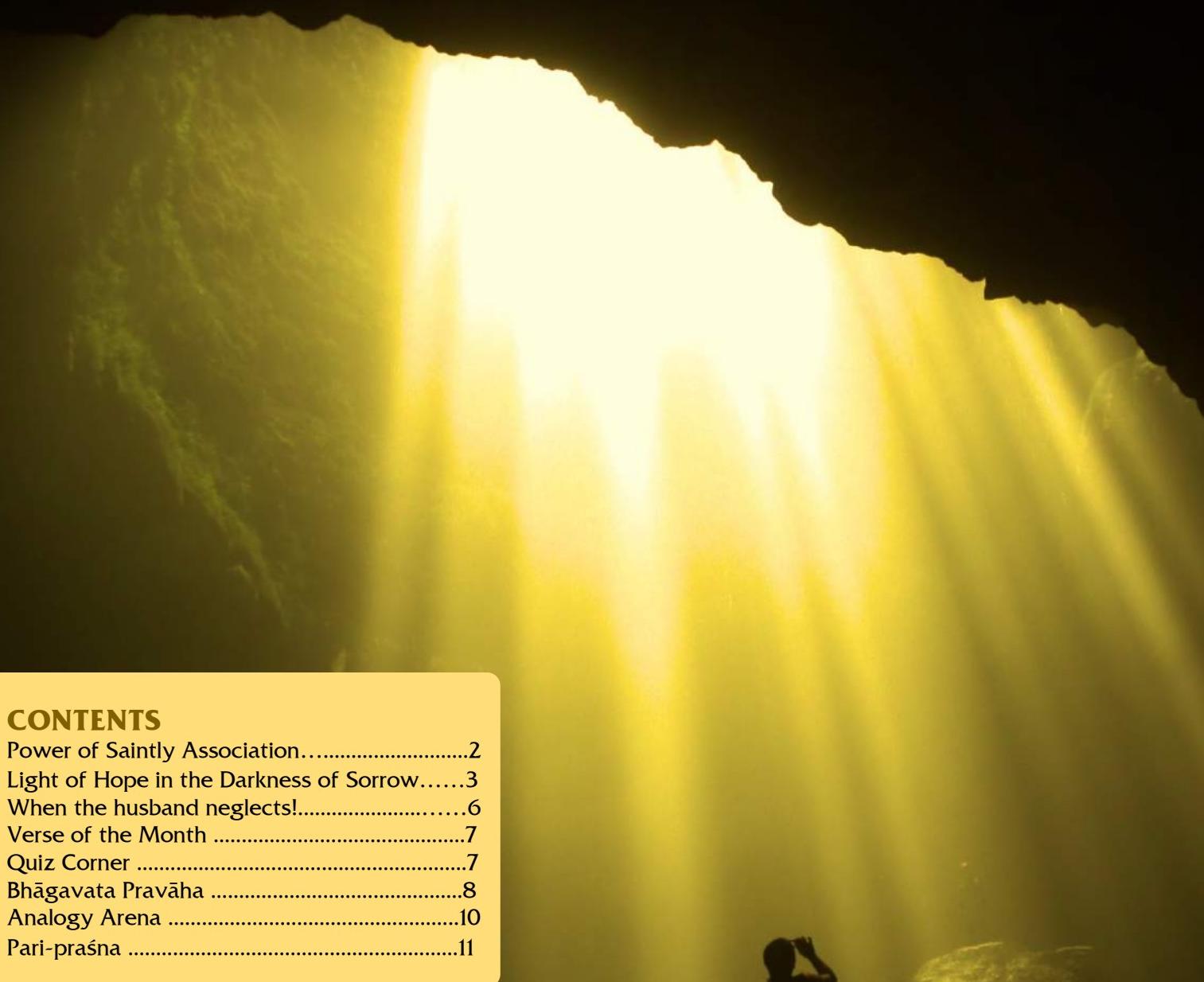
BHĀGAVATA PRADĪPIKĀ

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Bask in the Illumination of the Bhāgavatam

A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhagavatam

Dedicated to His Divine Grace A. C. Bhaktivedānta Svāmi Prabhupāda,
Founder-Ācārya of the International Society for Krishna Consciousness



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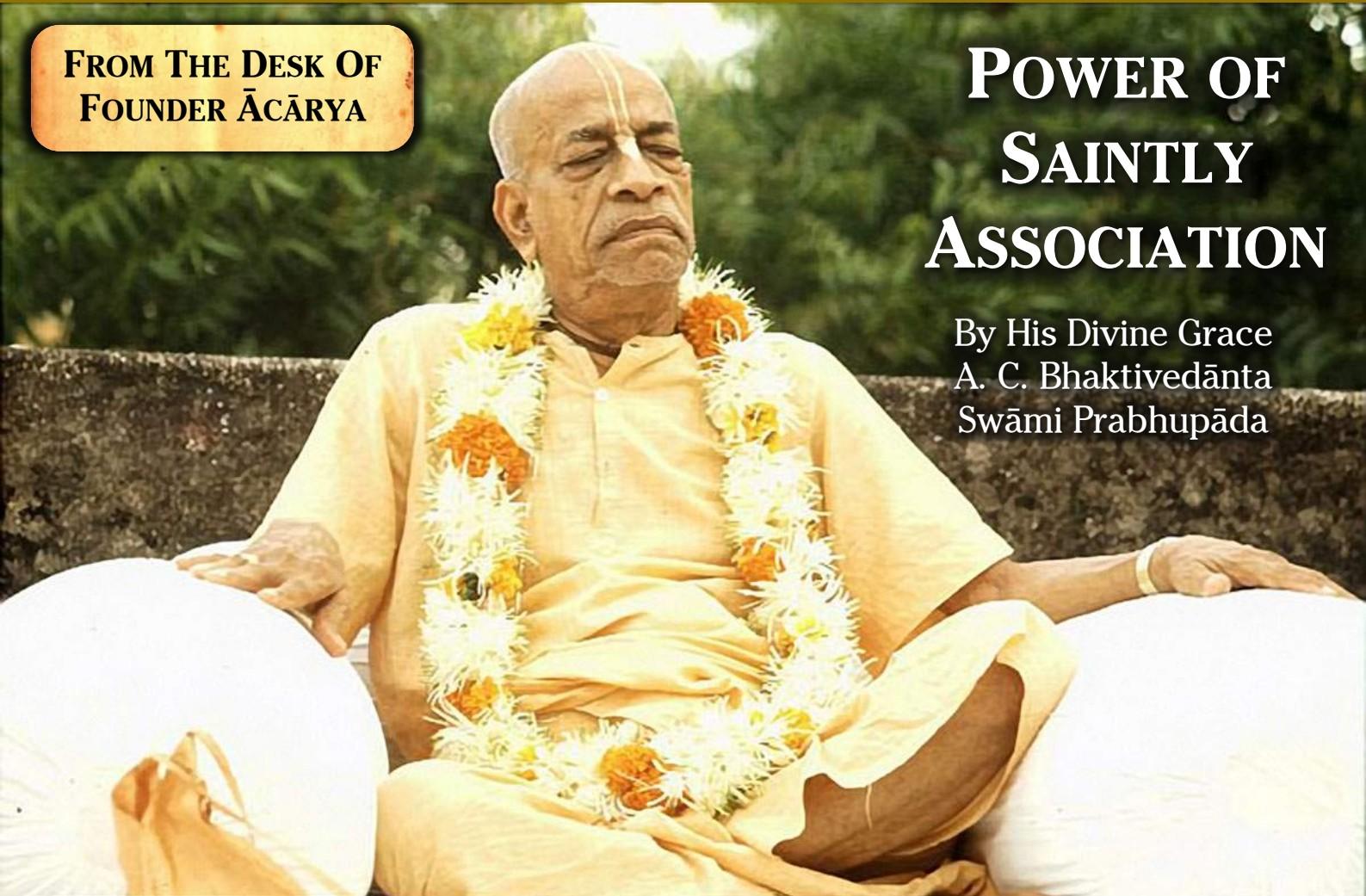
LIGHT OF HOPE IN THE DARKNESS OF SORROW



FROM THE DESK OF
FOUNDER ĀCĀRYA

POWER OF SAINTLY ASSOCIATION

By His Divine Grace
A. C. Bhaktivedānta
Swāmi Prabhupāda



*If one meets a saintly person and achieves his favour,
then the entire mission of one's human life is fulfilled.*

Lord Caitanya says that one should always try to associate with saintly persons because if one establishes a proper association with a saintly person, even for a moment, one attains all perfection. Somehow or other, if one meets a saintly person and achieves his favor, then the entire mission of one's human life is fulfilled. In our personal experience we have actual proof of this statement.

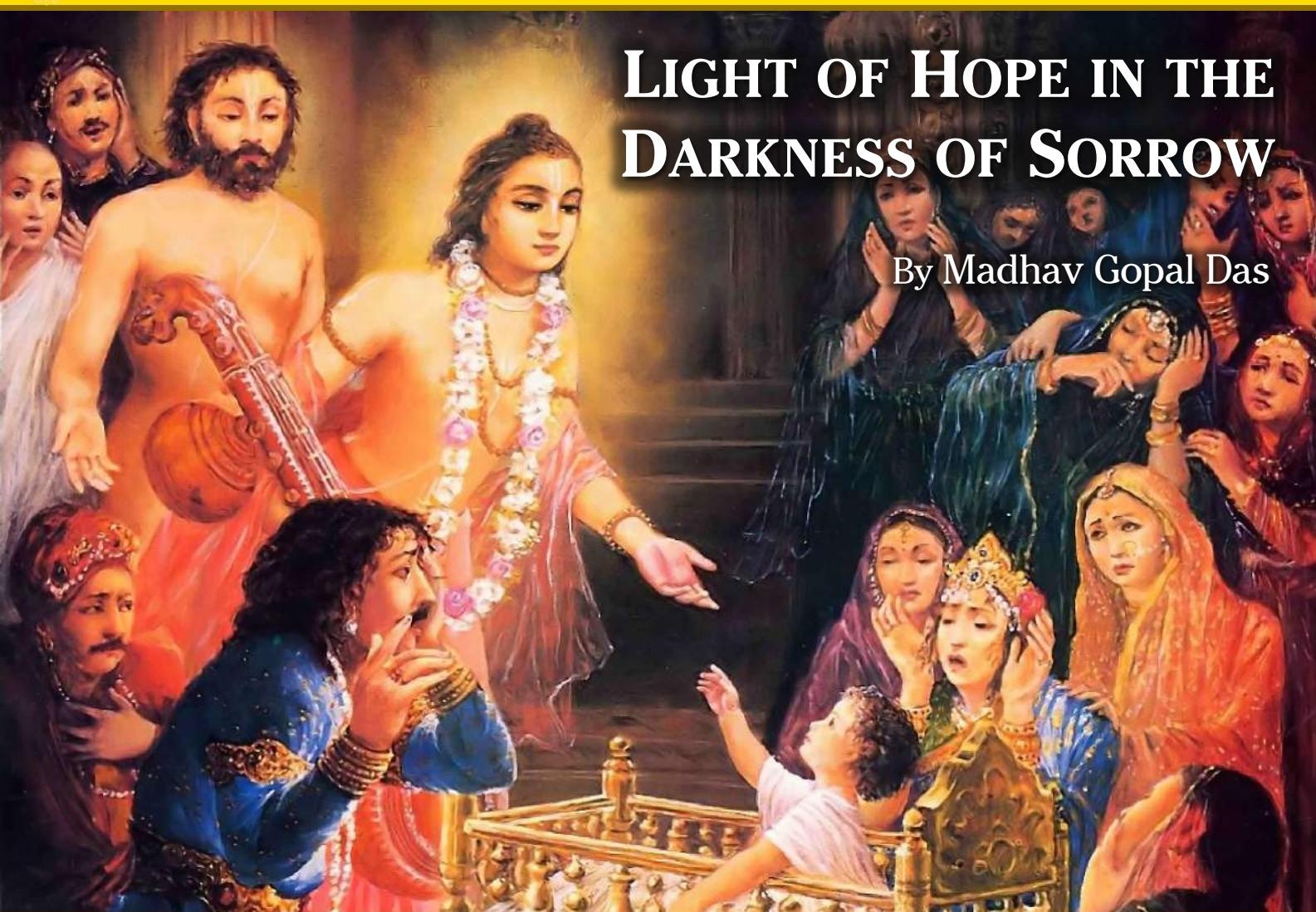
Once we had the opportunity to meet Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, and on first sight he requested this humble self to preach his message in the Western countries. There was no preparation for this, but somehow or other he desired it, and by his grace we are now engaged in executing his order, which has given us a transcendental occupation and has saved and liberated us from the occupation of material activities. Thus it is actually a fact that if one meets a saintly person completely engaged in transcendental duties and achieves his favor, then one's life mission becomes complete. What is not possible to achieve in thousands of lives can be achieved in one moment if there is an opportunity to meet a saintly person.

It is therefore enjoined in Vedic literature that one should always try to associate with saintly persons and try to disassociate oneself from the common man, because by one word of a saintly person one can be liberated from material entanglement. A saintly person has the power, because of his spiritual advancement, to give immediate liberation to the conditioned soul. (SB 3.22.5 P) ☺



LIGHT OF HOPE IN THE DARKNESS OF SORROW

By Madhav Gopal Das



In the insurmountable darkness of sorrow in this world, the only light of hope is the association of pure devotees and their instructions on devotional service.

Perfect happiness in this world is just a dream thing

Once there lived a king named Citraketu in the province of Śūrasena. Owing to his piety and righteousness, his kingdom flourished. There was one problem though. The king had no issue. Although he married one bride after another in order to have progeny, nonetheless all of them turned out to be barren.

All the conditioned souls of this world tacitly harbor a utopian desire of obtaining perfect happiness. But this world is full of mixed happiness and misery. So the long cherished and long sought after perfect happiness is simply mirage or dream, reality of which can be experienced only in the spiritual world. Here we see that although the king had great opulence, beautiful queens, vast military power, several ministers and soldiers and so on, he was still hopeless and sorrowful.

During this time of despondency, sage Āngirā, by his own sweet will, visited Citraketu and inquired about his welfare. He said, "I can observe that your mind is not pleased. What is the reason?"

Mind runs after the unobtainable

King Citraketu replied, "O great sage, because of your austerity, knowledge and meditation, you are free from all vices and thus you can understand everything regarding people like us. Still let me disclose the cause of my sadness. I am not pleased by my empire because I don't have a son. Please save me and my forefathers from hellish conditions and suggest me a solution."

The Lord's unlimited power is extended on and on by the unlimited expansion of His devotees and incarnations, and thus every devotee and incarnation can also be equally surcharged with the potency of the Lord. (SB 1.18.19 P)

This is the nature of our mind and the nature of this world. No matter how much we possess, the mind clings on to what is unobtainable and remains dissatisfied. However, by revealing our mind to a trusted superior, there is solace and reassurance in the situations of confusions and chaos.

Sage Āngirā mercifully performed a sacrifice and blessed Citraketu and his first wife Kṛtadyuti to have a son. He warns, however, that the son born will be the cause of happiness in the beginning and lamentation at the end. Saying nothing further, Āngirā leaves.

Upheavals in life

Citraketu was extremely delighted having obtained a son after a long time. His attachment to the son and Kṛtadyuti increased so much that he neglected his other wives.

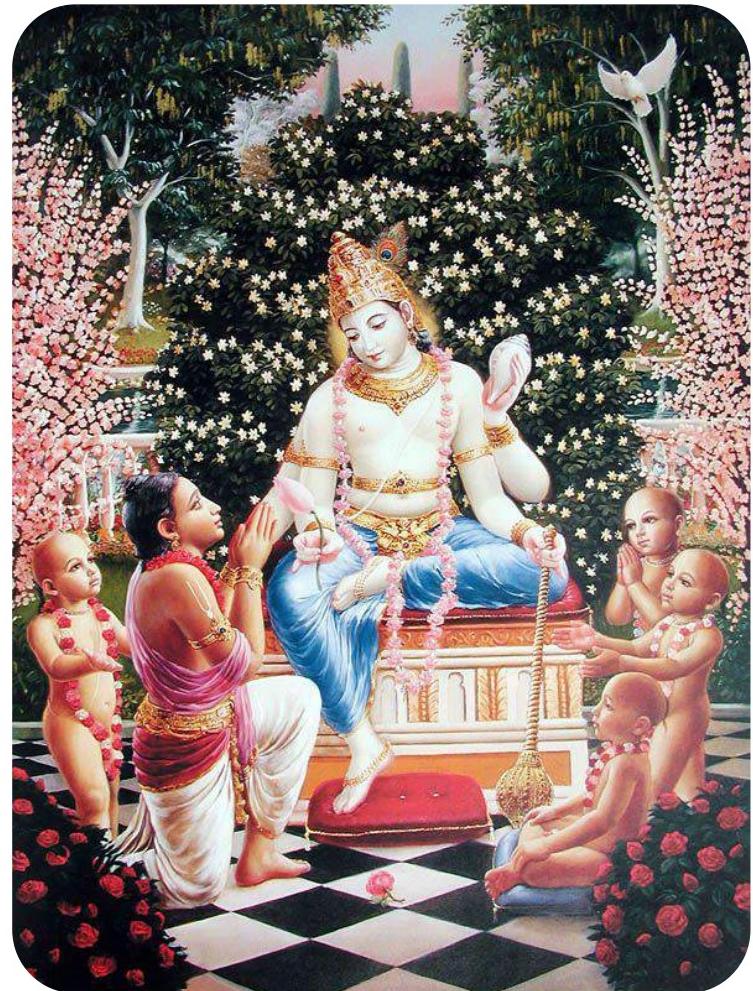
This world is no peaceful place. When God is not kept in the center of our lives, we create many ripples by keeping ourselves in the center, and the ripples clash with each other leading to turbulence.

The wives of Citraketu who were without issue became envious of their co-wife Kṛtadyuti as she became the king's favorite attracting all his attention to herself. They all devised an evil plan and administered poison to the child. The child died, and Kṛtadyuti cried in great lamentation.

Do not blame unseen God for unforeseen karma

Kṛtadyuti in her pain blamed God, "Oh, providence, you are so childish. You are acting against your own laws, causing the death of a child before his father." This is how conditioned soul condemns the creator when he meets reversals and upheavals. She continued: "If you say, everything is controlled by karma, then there is no need of God. If you cut the bonds of affection that you only have created, through your arrangement of law of karma, then no one will raise children with affection."

Śrīla Prabhupāda writes, "The subtle laws of karma, which are controlled by the Supreme, cannot be understood by ordinary conditioned souls. Therefore Kṛṣṇa says that one who can understand Him and how He is acting, controlling everything by subtle laws



laws, immediately becomes freed by His grace. That is the statement of Brahma-samhitā (*karmāṇi nirdahati kintu ca bhakti-bhājām* [Bs. 5.54]). One should take to devotional service without reservations and surrender everything to the supreme will of the Lord. That will make one happy in this life and the next." (6.14.55 P)

The conditioned soul who does not understand this, tries to further his selfish plans and meets reverses inevitably and thus laments.

Light of a Bhāgavata can dispel the gloomy darkness in the heart

King Citraketu began crying loudly and lied down by the dead body of his child as if he were dead. At that moment Āngirā muni arrived there along with Nārada muni. When one is in difficulty, he becomes helpless. If he is receptive to an advice of a devotee he can take shelter of Kṛṣṇa in utter helplessness and complete dependence. Here we see an example of transformation of a pious distressed king into a pure devotee only due to the intervention of pure devotees like Nārada and Āngirā.



Step I – Understand the impermanence of life

As long as one searches happiness in matter, one gets disappointed. The relationships of this world are transient and based on bodily conception. When one takes them to be permanent, one ends up in lamentation.

Nārada muni consoles Citraketu by saying: “What is your relationship with this dead body? Did it exist before? Will it continue in future? Sand particles sometimes come together and sometimes are separated due to forces of waves. Similarly, living entities come together and are separated.”

*yathā dhānāsu vai dhānā bhavanti na bhavanti ca
evam bhūtāni bhūteṣu coditāniśa-māyaya
(6.15.4)*

“When seeds are sown in the ground, they sometimes grow into plants and sometimes do not. Sometimes the ground is not fertile, and the sowing of seeds is unproductive. Similarly, sometimes a prospective father can beget a child, but sometimes conception does not take place. Therefore one should not lament over the artificial relationship of parenthood, which is ultimately controlled by the Supreme Lord.”

Thus there is nothing to lament for the things that you cannot do anything about.

Hearing these enlightening words, Citraketu fell at the feet of the sages. Angira told him that he could have given him that knowledge earlier also but he was not ready due to being absorbed in material things.

Step II – Take to the permanent life in Kṛṣṇa consciousness

Realization of one's relationship with Kṛṣṇa ends one's miserable material life and opens the door of a blissful eternal life. Nārada muni instructed Citraketu to attentively receive a mantra that will make him see the Supreme Lord Saṅkarṣaṇa face to face.

*yat-pāda-mūlamupasṛtyanarendrapūrvे
śarvādayobhramamimāñdvitayāmīśrjya
sadyastadīyamatulānadhiκāmīmahitvāṁ
prāpurbhavānapiparamīnacirādūpaiti*

“My dear King, in former days Lord Śiva and other demigods took shelter of the lotus feet of Saṅkarṣaṇa. Thus they immediately got free from the illusion of duality and achieved unequalled and unsurpassed glories in spiritual life. You will very soon attain that very same position.” (6.15.28)

Hear it straight from the horse's mouth

Nārada muni then by his mystic potency brings the dead son back to life just to convince Citraketu. The boy spoke, “By my karma I change body. In which life were you my father and mother? Living entity is actually a son of Supreme Lord. Just as commodities and gold coins pass among many people, the jīva wanders into various wombs with various fathers and mothers. The soul wandering through material bodies, be it human body, animal body or tree body or demigod body gets a father and a mother. It is not very difficult. The difficulty is to obtain a bona fide *guru* which you have obtained by your great fortune.” Speaking thus, the soul of that boy left.

Kṛitadyuti's co-wives felt ashamed of their act and performed atonement for it. Citraketu, thus enlightened, comes out of dark well of ignorance as an elephant becomes free from muddy water. Bathing in Yamuna, he chants the mantra given by Nārada muni and perfects his life taking full shelter of the Lord. He sees the Lord face to face and the Lord further enlightens him assuring him ultimate perfection.

How to cross over the ocean of upheavals?

Śrīla Prabhupāda writes, “As living entities, we are being carried away by the waves of prakṛti, or nature, which works under the Lord's direction (mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]). Bhaktivinoda Ṭhākura sings, (miche) māyāravaśe, yācchabheṣe', khācchahābuḍubu, bhāi: “Why are you being carried away by the waves of the illusory energy in various phases of dreaming and wakefulness? These are all creations of māyā.” Our only duty is to remember the supreme director of this illusory energy—Kṛṣṇa. For us to do this, the śāstra advises us, harer nāma harer nāma harer nāmaiva kevalam [Cc. Ādi 17.21]: one should constantly chant the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, RāmaRāma, Hare Hare.” (6.16.53-54 P)

We are tossed in the oceanic waves of this material world. The only way to cross over is to remember the Supreme Lord by chanting His names. We are in the insurmountable darkness of sorrow of this material world, and the only light of hope is the association of pure devotees and their instructions for our upliftment. ☺

In the material world even an ass enjoys his sound vibration, but in the Vaikuṇṭhas such nice birds as the peacock, the cakravāka and the cuckoo prefer to hear the vibration of the glories of the Lord from the bees. (SB 3.15.18 P)

WHEN THE HUSBAND NEGLECTS...

by Gauranga Darshan Das



It is bhakti that bestows one the maturity to withstand the reversals in this world, and maintain composure and hope in the most hopeless situation.

King Citraketu had one crore wives and only the eldest of them, Kṛtadyuti, gave birth to a child, due to the power of a sacrifice. Citraketu began giving more attention to Kṛtadyuti and the child. His remaining wives felt neglected and considered the child to be the cause of it. Overwhelmed with envy, they all conspired and poisoned the child and killed him. Due to their envy they lost their intelligence, commonsense and developed such destructive tendencies.

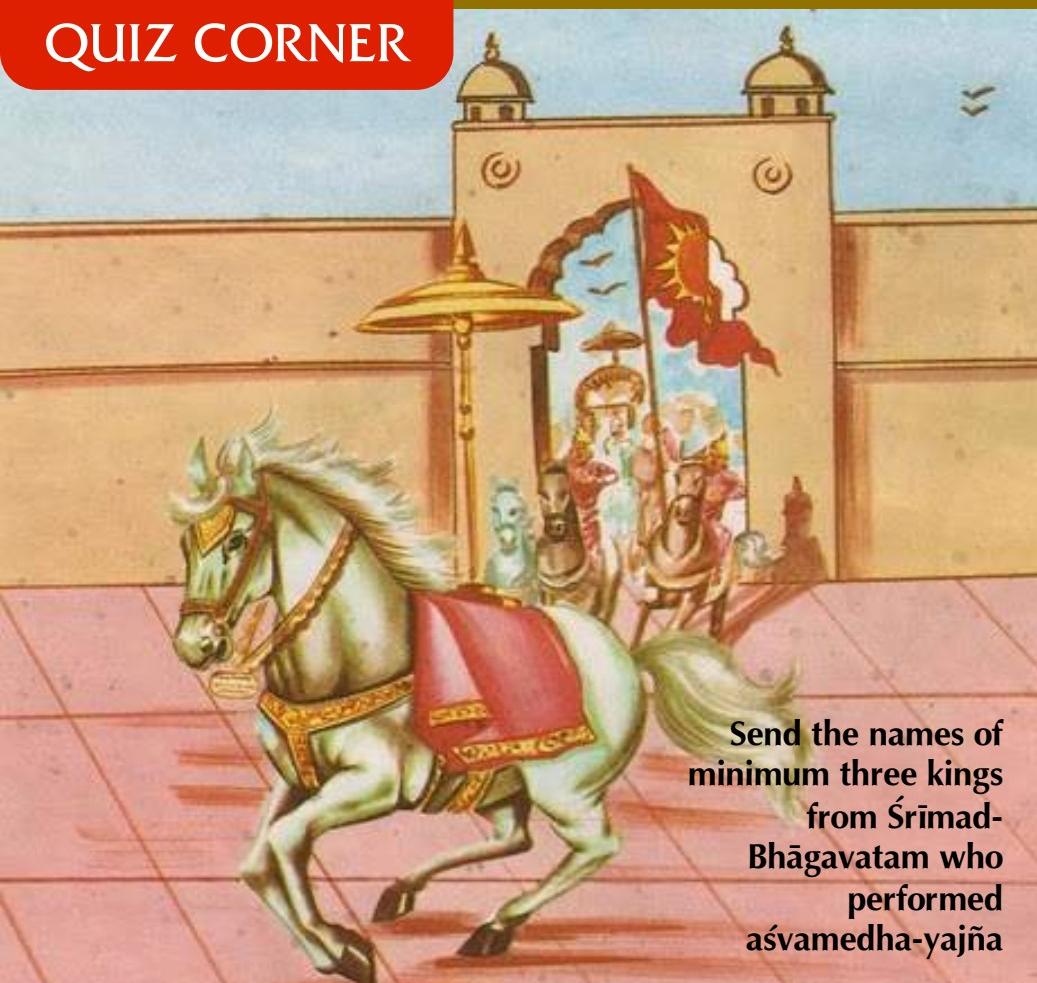
King Uttānapāda had two wives – Sunīti and Suruci. He loved Suruci, but neglected Sunīti and didn't even welcome Sunīti's son Dhruva, who once eagerly came to sit on his lap. Even when Suruci outrageously insulted Dhruva, Uttānapāda didn't stop her. Although Sunīti was neglected by her husband and her son was insulted by her co-wife, she didn't become envious. Sunīti advised Dhruva not to desire harm for anyone (even if they cause him pain), but take shelter of the Supreme Lord Kṛṣṇa. Because Sunīti herself was a great devotee, she could inspire Dhruva to take to devotional service.

Both Citraketu's wives and Uttānapāda's wife Sunīti were neglected by their husbands. But they responded in different ways, due to the difference in their maturity levels and their dependence on God. Citraketu's wives who poisoned the child lost their luster and ultimately felt guilty for their henoious act. Because of Sunīti's tolerance and devotion, Dhruva became a great devotee and Uttānapāda also became transformed.

Miseries are natural in this world. The nature of misery may vary but no one can escape misery. Situations are not within our control, but our response is. We need to try our best to address a situation, but it may not be possible every time by every person.

When situations are beyond our control, if we train our consciousness to take shelter of Kṛṣṇa, the miseries cannot overwhelm us. It is *bhakti* that bestows one the maturity to withstand the reversals in this world, and maintain composure and hope in the most hopeless situation. ☺

QUIZ CORNER



Mail your answer to pradipika@vidyapitha.in with "February Quiz Corner" in the subject. The answer along with the your name will be published in the next issue.



Best captions for the last month's image:

Gopal – Lover Of Cows
(By Gangaram)

God Is A Cowherd Boy
(By Vijay)

VERSE OF THE MONTH



Material dualities have no permanent effect

guna-pravāha etasmin
kaḥ sāpaḥ ko nv anugrahaḥ
kaḥ svargo narakaḥ ko vā
kim sukham duḥkham eva vā

This material world resembles the waves of a constantly flowing river. Therefore, what is a curse and what is a favor? What are the heavenly planets, and what are the hellish planets? What is actually happiness, and what is actually distress? Because the waves flow constantly, none of them has an eternal effect.

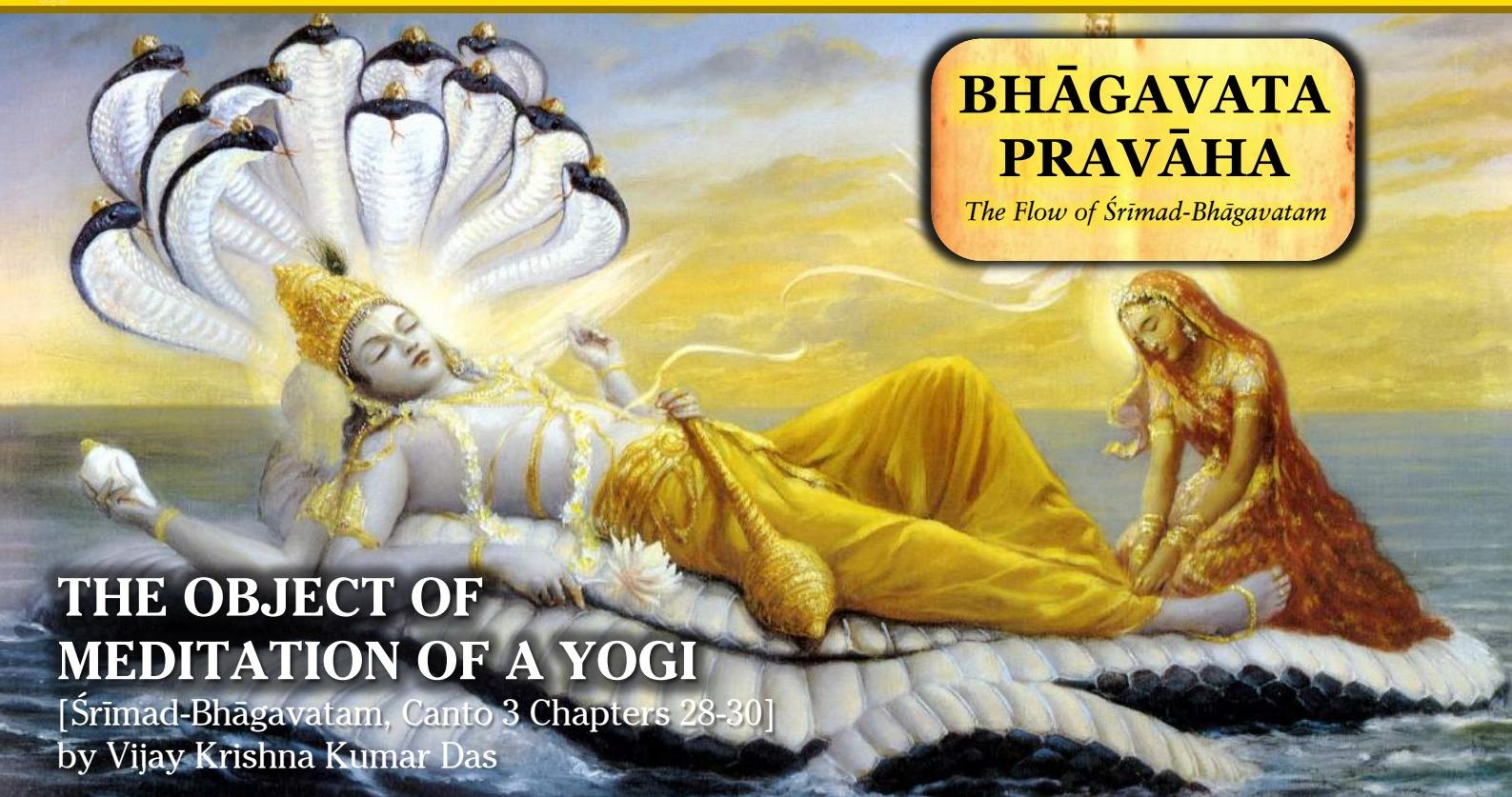
(6.17.20 – King Citraketu to Pārvati)

Great unalloyed devotees of the Lord are compassionate towards the fallen, and therefore they travel all over the world with the mission of bringing souls back to Godhead, back to home. (SB 3.5.3 P)



**BHĀGAVATA
PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam



BHĀGAVATA PRAVĀHA

The Flow of Śrīmad-Bhāgavatam

THE OBJECT OF MEDITATION OF A YOGI

[Śrīmad-Bhāgavatam, Canto 3 Chapters 28-30]
by Vijay Krishna Kumar Das

Lord Kapila now describes the path of bhakti-miśra aṣṭāṅga-yoga, the object of which is to concentrate the mind on Lord's form. On being further questioned by mother, he describes bhakti affected by the gunas and the pure bhakti, as well as giving respect to living beings and the power of time. Then he explains about the pains, a materialistic person suffers in youth, old age and ultimately his death.

Limbs of Aṣṭāṅga Yoga

Lord Kapila defined and gave the details of *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *Samādhi*. By these processes, a yogi controls the contaminated, unbridled mind and fixes it on the Lord. By practising *prāṇāyāma* the yogi destroys the *doṣās* in the body, by *dhāraṇā* the sins are destroyed, by *pratyāhāra* he frees himself from material association with sense objects and by practising *dhyāna*, he frees himself from the effects of three modes. When thus the mind becomes steady, looking at the tip of the nose, the yogi then meditates on Lord's form.

Darsana of the Lord

Lord Kapila then described to his mother the beautiful form of the Lord, the yogi meditates upon. For performing *dhāraṇā*, he meditates upon the Lord with all His limbs. With heart filled with pure emotions, the yogi visualizes the Lord standing, moving, sitting or lying down. He then fixes his mind on each individual limb of the Lord, this process is called *dhyāna*. The yogi first meditates on the Lord's lotus feet. Then gradually he raises his meditation to *janu*, thighs, hips, navel, chest, neck and finally to his beautiful lotus face.

The Yogi's State of Mind

By this meditation, the yogi gradually develops love for the Lord, exhibiting symptoms like the hairs standing and tears rolling. Gradually he withdraws his hook-like mind from all material activity. Then that detached mind becomes situated in its own glory, transcendental to all happiness and distress. The yogi realizes the truth of his relationship with the Lord and discovers that pleasure and pain are actually due to the false ego. He acts as if totally unaware of the body like a drunken person. Such a yogi sees the Supersoul in all beings and all beings in the Supersoul.

Devahūti's further questions

Devahūti had a desire to perform bhakti. So she asked more questions on bhakti. "Q1 - Explain in detail the path of bhakti, which is the root cause of the knowledge of Sāṅkhya and the ultimate end of all philosophical systems. Q2 - Describe about the nature of time by whose fear, people perform pious acts. Q3 - Describe about the continual process of birth and death of the jīvas, hearing which one becomes detached". Lord Kapila had already spoken of pure bhakti, now he began to speak about *bhakti* contaminated by the *guṇas*.

Bhakti in Three Modes

There are many paths of bhakti in terms of the different qualities of performer. The performers of bhakti are in three modes, ignorance, passion and goodness. Each have a separatist mentality of being devoid of compassion, having desires for objects other than Lord and desires for liberation respectively. Important to know is that bhakti is not in various modes, but the performers can be.

Bhakti Beyond Modes

Lord Kapila also gives the characteristics of pure bhakti which is beyond the three modes. He describes about the various angas of bhakti which are meant for the purification of mind. Some of these angas are practising svadharma without material profit; seeing, touching and worshiping the deities; seeing every living entity as spiritual, etc. The practice of these angas of bhakti gives rise to pure bhakti.

Overcoming Obstacles In Bhakti

In the practice of bhakti, offense creates restriction. Lord Kapila highlighted that the offences in bhakti is due to disregard, hatred and criticism. He said "If an ignorant person neglects Me in all beings, his worship is simply an imitation. The mind of such a separatist does not get peace. I am not pleased with a person who criticizes others even if he worships me. One should realize My presence in everyone, perform his prescribed duties and worship My deity. As death, I give fear to those who sees differences between themselves and other living entities."

Gradation Of The Jivas

Although a devotee has equal vision, he does not loose the discrimination based on gradation of jīvas. Higher than inanimate objects are the immovable living entities, then in order entities with sense perception, animals with four legs, humans with two legs, then humans in varṇāśrama, then brāhmaṇas, then a liberated person and finally a pure devotee is the highest of all. A pure devotee is the best person as he has no interest outside the Lord and he therefore engages and dedicates all his activities and life unto Him without cessation.

Characteristics Of Time

Time causes transformations of various material manifestations and is the master of all masters. It holds no one dear. Out of fear of Lord, in His feature of time, all the demigods controlling nature perform their functions. Guṇāvatāras carry out creation, maintenance and destruction. Rivers flows, oceans do not overflow, fire burns and the earth do not sink. It is without beginning and end but causes everyone's birth and death.



A Materialist Unaware Of Passing Time

A materialist does not know the power of time by which he is being carried away, just as the clouds do not know the power of wind. Whatever he has acquired with great pain and labor for his pleasure is destroyed by time, and he laments for that. He feels little inclined to give up this body, due to deep-rooted attraction for body and related parapharnelia. Although burning with anxiety, he always performs sinful acts to maintain his so-called family, with a hope that is never fulfilled.

Treatment Like An Animal

If he can successfully counteract miseries, he thinks himself happy. Securing money by committing violence, he maintains his family, although he gets to eat their remnants. When he suffers reverses, he repeatedly tries to improve, but when he fails in his attempts, he starts desiring others' wealth. Unsuccessful in maintaining his family members, he grieves very deeply. His family members do not respect him as before and treat him like an old and worn-out ox. He remains at home like a pet dog, neglected and afflicted by diseases.

Final stage

His eyes bulges out, he coughs and breathes with difficulty. He lies down, surrounded by lamenting relatives. He finally dies in grief, most pathetically, without consciousness and seeing his relatives crying.

To be Continued...



The Lord must exist before the creation, otherwise how could He be its Lord? If someone constructs a big building, this indicates that he must have existed before the building was constructed. Therefore the Supreme Lord, the creator of the universe, must be transcendental to the material modes of nature. (SB 4.1.26 P)

A brāhmaṇa who is satisfied with whatever is providentially obtained is increasingly enlightened with spiritual power, but the spiritual potency of a dissatisfied brāhmaṇa decreases, as fire diminishes in potency when water is sprinkled upon it. (SB 8.19.26 P)

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating. (SB 11.2.42 P)

ANALOGY ARENA

As the modern astronauts who go to the moon or other heavenly planets by force of jet propulsion have to come down again after exhausting their fuel, so also do those who are elevated to the heavenly planets by force of yajñas and pious activities. (SB 4.9.10 P)

If one is given a court order, he must accept it, whether it brings suffering or profit. Similarly, everyone is under obligations to karma and its reactions. No one can change this. (SB 8.7.44 P)

The impersonal cosmic situation is also Mukunda because it is the emanation of the energy of Mukunda. For example, a tree is a complete unit, whereas the leaves and branches of the tree are emanated parts and parcels of the tree. The leaves and branches of the tree are also the tree, but the tree itself is neither the leaves nor the branches. (SB 11.10.17 P)



Research scholars as great as Brahmā, Śiva, Indra and many other demigods are sometimes bewildered by seeing the wonderful creative energy of the Lord, so what to speak of the tiny mundane scholars dealing in petty things. (SB 2.4.6 P)

PARI PRAŚNA



Question: What are the two ways of approaching the Supreme Lord as per the revealed scriptures?

Answer: One is called *bhāgavata-mārga*, or the way of Śrīmad-Bhāgavatam, and the other is called *pāñcarātrika-vidhi*. *Pāñcarātrika-vidhi* is the method of temple worship, and *bhāgavata-vidhi* is the system of nine processes which begin with hearing and chanting. This *pāñcarātrika* procedure was first introduced by the great sage Nārada. (SB 4.13.3 P)

Lord Nārāyaṇa is worshipable by the *pāñcarātrika-vidhi*, or regulative principles, whereas Lord Kṛṣṇa is worshipable by the *bhāgavata-vidhi*. No one can worship the Lord in the *bhāgavata-vidhi* without going through the regulations of the *pāñcarātrika-vidhi*. Worship according to the *pāñcarātrika-vidhi* is called *vidhi-mārga*, and worship according to the *bhāgavata-vidhi* principles is called *rāga-mārga*. (SB 4.24.25-27 P)

Question: Why did king Parīkṣit not ask Śukadeva Gosvāmī to narrate about Kṛṣṇa's pastime in Vrindavan instead asked him to narrate the creation pastimes?

Answer: Those who are under the control of the external energy, or in other words those who are in the material world, must first of all know how the external energy of the Lord is working under His direction, and afterwards one may try to enter into the activities of His internal energy.

Neither King Parīkṣit nor the great speaker of Śrīmad-Bhāgavatam, Śukadeva Gosvāmī jumped up to the Vrindavan pastimes of Kṛṣṇa with his most confidential devotees, the gopīs; both of them proceeded systematically, so that both future readers and hearers might take lessons from the example of the procedure of reciting Śrīmad-Bhāgavatam. (SB 2.4.6 P)

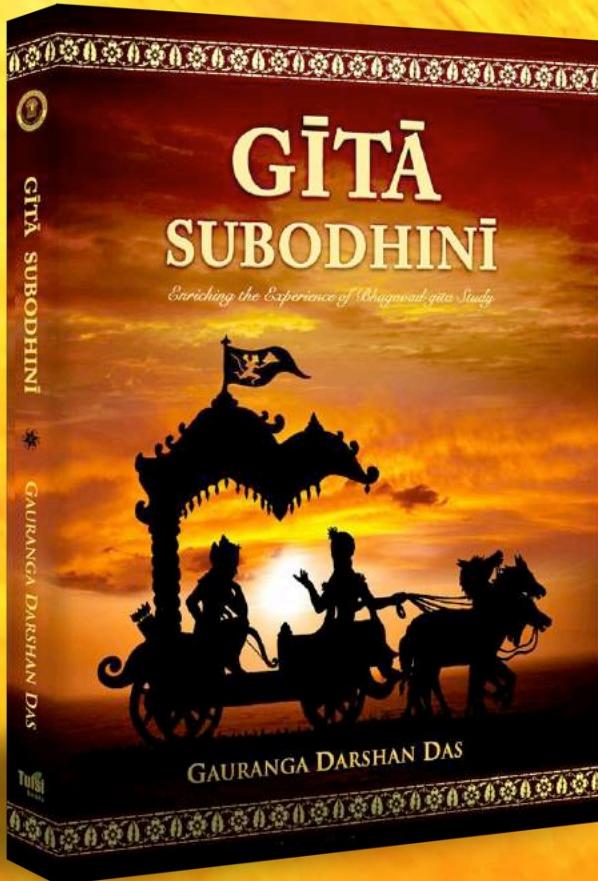
Question: What are the symptoms of a *jīvan-mukta*?

Answer: Śrīla Vīrarāghava Ācārya states that in the Chāndogya Upaniṣad there are eight symptoms of a *jīvan-mukta*, a person who is already liberated even when living in this body.

- *Apahata-pāpa* - He is freed from all sinful activity. One who is liberated in this life does not commit any sinful activities.
- *Vijara* - He is not subjected to the miseries of old age.
- *Vimṛtyu* - A liberated person prepares himself in such a way that he does not take on any more material bodies, which are destined to die.
- *Viśoka* - He is callous to material distress & happiness.
- *Vijighatsa* - He no longer desires material enjoyment.
- *Apipātā* - He has no desire other than to engage in the devotional service of Kṛṣṇa, his dearest pursuable Lord.
- *Satya-kāma* - All his desires are directed to the Supreme Truth, Kṛṣṇa. He doesn't want anything else.
- *Satya-saṅkalpa* - Whatever he desires is fulfilled by the grace of Kṛṣṇa. First of all, he does not desire anything for his material benefit, and secondly if he desires anything at all, he simply desires to serve the Supreme Lord. That desire is fulfilled by the Lord's grace. (SB 5.4.5 P)

Mail us at pradipika@vidyapitha.in your questions on Śrīmad-Bhāgavatam. Answers to shortlisted questions shall be published in the next issue of Bhāgavata Pradipikā.

Simply by rendering transcendental loving service unto the Supreme Personality of Godhead, one can have all the benedictions of the world without separate endeavor. (SB 4.12.7 P)



GITA SUBODHINI

A SYSTEMATIC STUDY GUIDE
FOR THE BHAGAVAD-GITA

RELEASING THIS MONTH

IF YOU ARE LOOKING FOR A WAY TO REACH YOUR GOAL
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NOMENCLATURE

SB: Śrīmad-Bhāgavatam

CC: Śrī Caitanya-caritāmṛta

BG: Bhagavad-gītā

BS: Brahma-saṁhitā

1.1.1: Canto 1, Chapter 1, Verse 1

1.1.1 P: From Śrīla Prabhupāda's purport to SB 1.1.1 (If it is beyond Canto 10 Chapter 13, it is from the purport of Śrīla Prabhupāda's disciples)

1.1.1 V: From Śrīla Viśvanātha Cakravarti Ṭhākura's commentary on SB 1.1.1.

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**BHĀGAVATA
PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam

The Lord has employed His wonderful material energy in manifesting many, many wonderful distractions in the material world, and the conditioned souls, illusioined by the same energy, are thus unable to know the supreme cause. (SB 3.9.1 P)